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Currently Offered Intercultural Training in Germany and Great Britain. An Empirical Study.

Yvonne Knoll

1. Introduction

1.1. Context of the Study

Globalisation, which is a process of internationalisation including trade and business across cultures and the spread of trends around the world, did not only support the development of global communication forms such as the Internet, but also global travel. For businesses this means that they have to compete increasingly on an international level. Nevertheless, they are not the only ones affected by globalisation. Adolescents, for example, have to move to another country for a certain time to gain work experience in a culture other than their own since they have to qualify for the global market as well. This is the same case for students who do part of their studies or a traineeship in another country. In addition, the number of international leisure tourists has risen as well, and increasing numbers of them aim to gain "intercultural understanding as part of their vacation" (Brislin and Yoshida 1994:5). However, all the mentioned groups as well as others such as ambassadors and diplomats are likely to encounter problems as soon as they leave their own culture and get in touch with another one. Therefore, they are all possible target groups for intercultural training, which "refers to formal efforts designed to prepare people for more effective interpersonal relations when they interact with individuals from cultures other than their own" (Brislin and Yoshida 1994:2-3). The field of intercultural training¹ increased tremendously from the Second World War onwards because the latter one was the reason for the Western countries to reinforce international bonds. This, on the other hand, was the basis for the globalisation process described above, which after all increased the necessity of intercultural training. Even though training might have occurred before the mid-1960s, it "has only been considered a field since about 1965" (Kohls 1995:3). Nonetheless, it definitely is a relatively new way of teaching. Interestingly though, training has been linked to intercultural learning from its initiation onwards (Kohls 1995). The question that needs to be answered at this point is what intercultural or interculture means. When a member of one culture is meeting a member of another culture – no matter for what purpose – an interculture is being created. The latter one is a cultural synergy that would not have developed if the members of the two cultures would not have met. The way in which the interculture is created depends on different variables and therefore, the process is not predictable (Bolten 2003).

1.2. Aims of the Study

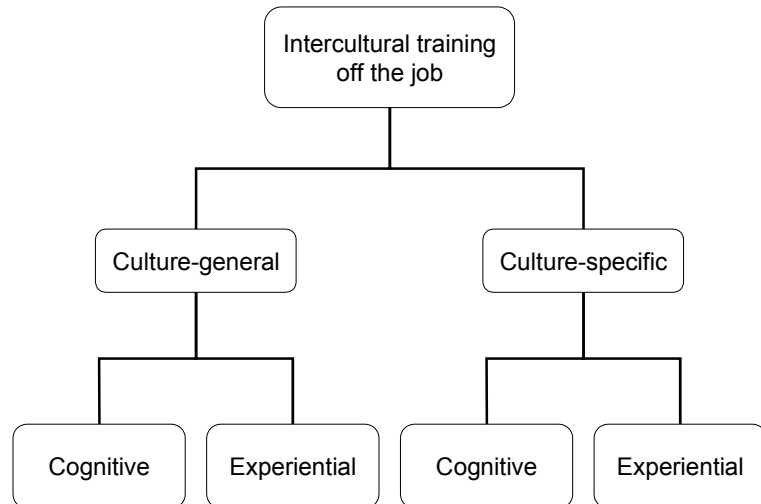
This article's first aim is to investigate very briefly what types of intercultural training exist according to the theory and what their strengths and weaknesses are. Secondly, the findings of a primary research study carried out with the help of questionnaires will help to find out which type of training is most common in practice in Germany and Great Britain. Furthermore, it will be looked at if there are any neglected areas within the services offered by intercultural trainers of these two countries and if so, how these neglected areas will influence the future development of the training.

1.3. Interest and Necessity of the Study

The topic of intercultural training is a very topical one. Although the number of offered training increased during the last decades and although such training "has had broad effects on human resource development in the private sector" (Kohls 1995:3) already, it is still often looked at very critically and treated neglectfully. However, previous studies in intercultural business communication have shown that acting successfully across cultural borders can be very difficult, if not impossible, without being aware of and without understanding cultural differences as well as without the competency to act appropriately within intercultural situations. So, the advantage of getting professional advice in intercultural training should be more appreciated. In order to achieve this and in order to further improve existing training, it is necessary to conduct more research within the field of such training since this is a possibility to emphasise the strengths and to identify the weaknesses of existing training.

2. Types of Intercultural Training

When referring to intercultural training, this article is focusing on training off the job. This means training that is not carried out at work, for example, but that is held as weekend seminars, for instance, that can be seen as further education. At first, a general illustration will provide a common distinction into the main four types of intercultural training:



Exh. 1: Types of Intercultural Training off the Job (own depiction following Bolten 2003)

In the following paragraph, the different types will be investigated into further detail including methods of training that are used.

2.1. Culture-General Training

The types of training that are culture-general are aiming at a general sensitization to peculiarities, chances and problems of intercultural situations. They are especially useful for target groups that do not have a lot of intercultural experience so far (Bolten 2003).

2.1.1. Cognitive Training²

This type can be seen as an introductory seminar which discusses terms such as 'culture', 'foreignness' or 'interculture'. Topics that are dealt with include images, stereotypes and prejudices, ethnocentrism, problems and opportunities of living in multicultural societies amongst others. The aim is that the trainees gain awareness and understanding for other cultures. The methods used for this type of training are restricted to information-learning such as lectures, discussions, group work within workshops or smaller case studies (Bolten 2003) and videos (Cushner and Brislin 1997, Götz and Bleher 2002). Cushner and Brislin (1997) name culture-general assimilators as another method:

"Culture assimilators are collections of critical incidents³ or shot vignettes that relate the experience of people from two or more cultures who face a problem resolving from some task. Trainees typically read the incident and then are asked to select, from a number of alternatives, the choice that best explains the misunderstanding [...] The culture-general assimilator was designed to prepare individuals for the kinds of experiences they are certain to have regardless of the particular background of the individuals, their

roles in the new setting, and the particular cultures that will interact.” (Cushner and Brislin 1997:5-6)

I agree that an assimilator is a good way to make people aware of cultural differences. However, I doubt that it is possible to define experiences that everybody will have, even if, as suggested by Cushner and Brislin (1997), all these aspects named in the citation are ignored.

The strength of this type of training is its high learning outcome as far as the understanding of intercultural communication processes is concerned. On the other hand it can be too academic and too abstract (Bolten 2003). However, it is a good preparation for a later participation in experiential culture-general training (Cushner and Brislin 1997), which will be discussed in the following paragraph.

2.1.2. Experiential Training

Participants of culture-general experiential training “move from being recipients of information [...] to being active participants in a planned organization of behaviors” (Cushner and Brislin 1997:5). Simulations and self-assessments are supposed to imitate real intercultural contact situations (Cushner and Brislin 1997, Götz and Bleher 2002). Another important method of this type of training is role plays (Bolten 2003). The aim of this type of training can be described in the following way:

“[...] trainees are encouraged to explore how their own socialization has influenced their perceptions, attitudes, stereotypes, and subsequent behavior [...] people having simulated cross-cultural encounters can safely ‘experience’ culture shock⁴, alienation, disorientation, and so forth – some of the common responses people report when they embark on a sojourn.” (Cushner and Brislin 1997:4-5)

The positive effect of this type of training is its experiential aspect. These experiences will be remembered longer and more intensively. If the role plays, for example, are videotaped and afterwards examined, the trainees can observe themselves interact and become aware of the demands of successful intercultural interaction (Bolten 2003) which will help them in the future. On the contrary, fictitious simulations and role plays are often not taken seriously which is limiting their success (Bolten 2003, Cifa Crossculture 2004⁵). If the constructed cultures are similar to real cultures, it is possible that prejudices are enforced unintentionally (Bolten 2003).

2.2. Culture-Specific Training

These types of training deal with specific target cultures. They are especially useful for business people that are dispatched to another country or that are e.g. working within a multicultural team (Bolten 2003).

2.2.1. Cognitive Training

This type of training provides information about specific cultures including representations of everyday culture, change in values and history. Moreover, some selected characteristics of the own and the target culture should be compared. Furthermore, specific intercultural processes that took place between the two cultures, for example, within economic or political relations should be discussed (Bolten 2003). Since this type is concentrating on one culture, it can include language training as well (Götz and Bleher 2002). The methods of training used include "culture-specific briefings, assimilators and readings" (Cushner and Brislin 1997:7). The culture-specific assimilators are similar to the culture-general ones. The major difference is that the former ones focus on two cultures while the latter ones do not. The feedback that a trainee gets while taking part in a culture-specific assimilator is supposed to help him or her to understand why a member of the target culture responds in the way he or she does (Cushner and Brislin 1997). Therefore, it is important to justify the different alternatives that can be chosen for explaining the critical incident. This should include, for instance, historical developments of the culture as well as their connections. Unfortunately, the justification is often neglected (Bolten 2003). Besides, the number of available assimilators is very limited since "commercial publishers have rarely been convinced that there is enough of a book-buying audience from any 'dual culture' [own and target culture] combination to justify their expenses" (Cushner and Brislin 1997:7). I think, this might be true for some combinations but not for others.

The strengths of this type of training lie in its culture-specific aspect. It makes it possible to understand intercultural interactions between two cultures in depth. On the other hand, this can only be achieved if the factual information is not only provided but when it is also explained and justified, for example, historically. If this is part neglected, it can easily happen that a stereotypical culture, such as 'the French' or 'the Chinese', is being created. In fact, there is no such thing as 'the French'. As pointed out earlier, every culture consists of individuals and therefore, intercultural interactions can always go off differently. Therefore, it is important to point out that the critical incidents of the culture-specific assimilators are

only examples and that they are not transferable (Bolten 2003). I totally agree with these last statements. I think the line between a successful training and one that only enhances stereotypes and false expectations is very thin. Furthermore, I believe that this type of training only makes sense if the trainees have a basic knowledge about culture and communication themselves.

2.2.2. Experiential Training

This type of training requires direct contact with the target culture. So, there is not only communication about the target culture but also communication within it, or at least with members of it. Therefore, it is necessary to have a bi- or multicultural group of trainees (Bolten 2003). Methods of this type include culture-specific simulations and role plays (Cushner and Brislin 1997, Götz and Bleher 2002). However, the availability of simulations is very limited (Cushner and Brislin 1997). The sources of role plays are, on the other hand, numerous and include "the trainees themselves, the published literature, the accumulated experiences of people within an organization summarized in in-house reports, or critical incidents from the number of culture assimilators that are available" (Cushner and Brislin 1997:7). Trainees can alternately play the role of their own culture or the one of the other culture (Cushner and Brislin 1997, Götz and Bleher 2002). This helps the trainee to interact with someone from a certain culture and to modify their behaviour in response to the other's behaviour (Cushner and Brislin 1997). Furthermore, intercultural communication workshops can help to analyse the way of thinking, the orientation of behaviour as well as the values and norms of the target culture. This should include, for instance, discussions about common problem solving and decision making strategies as well as about communication styles of the target culture. Part of this can be done in the language of the target culture. This shows the influence of the language on interpersonal communication (Götz and Bleher 2002).⁶

Again, the strength of this type lies in its culture-specific as well as in its experiential aspect. If the training is, in fact, bi- or multi-cultural, the experiences can be more authentic and therefore more helpful. However, the problems of role plays mentioned earlier remain. Furthermore, I think that even this type cannot be as effective as a training on the job, such as intercultural coaching or mediation.⁷

Bolten (2003) finally remarks that lately, aspects of cognitive training and experiential training have been mixed together. However, there often still is a separation between these two

since the former one is trained during the morning, for example, and the latter one during the afternoon.

3. Research Methodology

In order to find out which of the four types of intercultural training is the most common in practice, primary research has been carried out. In addition, the collected data will be used to find out if there are any neglected areas of existing training and if so, how they will influence the future realization of intercultural training.

3.1. Subjects of Study

The subjects of this study were intercultural trainers working in Great Britain or Germany. However, only trainers working for companies or organisations/associations that carry out training as their core business were included in the study. Trainers of companies working in human resource departments were excluded since training is not their main responsibility, but only one of several duties. So, four groups of participants of the study can be identified:

<i>Serial Number</i>	<i>Country</i>	<i>Mainly Working for</i>
A	Germany	Organisation/Association
B	Germany	Company
C	Great Britain	Company
D	Great Britain	Organisation/Association

Exh. 2: Classification of Participants

3.2. Data Collection Instrument

The data collection instrument used for the study is questionnaire. This is a tool that helps to include a large number of people in the study within a short period of time. An English as well as a German questionnaire was designed for the subjects of study. Altogether, 312 questionnaires were distributed. The following table shows how many questionnaires were sent out to each group and how many subjects of study replied:

<i>Serial Number</i>	<i>Questionnaires Sent</i>	<i>Questionnaires Received</i>	<i>Fraction</i>
A	99	17	17%
B	107	34	32%
C	40	6	15%
D	66	3	5%
<i>Total</i>	<i>312</i>	<i>60</i>	<i>19%</i>

Exh. 3: Questionnaire Statistics

The questionnaires consist of two parts and altogether 23 open as well as closed questions. The first part, comprising of five questions, is called 'Personal Information'. This part helps to draw a picture of the participant by investigating their gender, age, present occupation, since when they practise it as well as for what kind of institution they are working. This part also helps to verify a participants belonging to one of the four series. The second part of the questionnaire is called 'Intercultural Training Offered by Your Company/Organisation/Association'. This part helps to find out more about the offered training, for example, which aims the training has, for which target groups and areas it is offered or whether it is culture-general or culture-specific. Moreover, the participants were asked to assess the future development of intercultural training regarding, for instance, the type of participating trainees. Furthermore, they were asked to express their opinion concerning neglected areas of intercultural training in general and how these neglected areas might influence the future development of intercultural training.⁸

3.3. Realisation of Primary Research

Firstly, an extensive Internet research on companies and organisations/associations who offer intercultural training as their primary business was carried out. The number of German enterprises and organisations found was higher than the number of English ones. It can be understood that in Germany most of the companies offering intercultural training as their core business were identified since some of them replied that they received the questionnaire twice via two different email addresses. In addition, subjects of study working for larger training companies were asked to provide contact details of other trainers they know.

Secondly, the questionnaires were sent out via the Internet. An email explained what the research was about and who was carrying it out. Furthermore, it assured confidentiality at all times. The questionnaire itself was attached to this email as a MS Word document form. The subjects of study only had to download it and afterwards, they could complete it directly in MS Word. They were also given a deadline by which they were asked to have sent it back to a given email address. Moreover, they were offered to receive the results as soon as they were available as an incentive to fill in the questionnaire.

Thirdly, after the completed questionnaires were sent back, the closed questions were statistically analysed with the help of MS Excel. The open questions were analysed in contents. The findings will be discussed within the next chapter.

4. Results of Analysis and Discussion of Findings

Firstly, the results of the first part of the questionnaire will be given in order to draw a picture of the subjects of study. This will help to get an impression of the trainers who were asked to complete the questionnaire. Afterwards, the second part will be analysed with the purpose of finding out more about the offered intercultural training, the training's strengths, its weaknesses and neglected areas and finally, about the influence which the latter one has on the future development of such training. However, it is important to notice that the results are only reliable for the sample of trainers who completed the questionnaire and cannot be generalised because of the different response fractions described above.

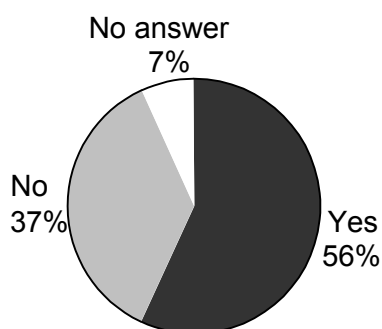
4.1. Characteristics of the Subjects of Study

Of the 60 trainers who filled in the questionnaire were 53% female and 47% male. The majority (36%) of them is between 31 and 40 years old, followed by those aged between 41 and 50 (25%). However, in Great Britain the majority (45%) is between 51 and 60 years old, while in Germany, the majority (39%) is aged between 21 and 30 years. 32% of all trainers (as well as of German trainers) have 4-6 years of work experience in their jobs. Nevertheless, the largest number of British trainers has more than 12 years of experience. Interestingly, a difference between trainers who belong to the serial numbers B and C can be found: While the majority of category C is in employment with a company, a large part of the German trainers of category B is self-employed. This might reflect that the British companies are older than the German ones, and that therefore, the field of intercultural training is older in Great Britain as well. This is consistent with the age difference between British and German trainers, too.

Since the business is older in Britain, trainers could gain more work experience and the ones that are still working in this area are older. In Germany, on the other hand, the field is rather new and trainers are newly trained and therefore, have less work experience. Since the field of intercultural training is still very young in Germany, the number of self-employed trainers is higher as well because smaller companies could not grow into larger ones, yet.

4.2. Intercultural Training Offered in Germany and Great Britain

The first possible subdivision for intercultural training is in culture-general and culture-specific training. Therefore, one question of the questionnaire investigated whether specific training is offered for individual target areas or not. As exhibition 4 shows the majority of 56% answered yes, 37% said no and 7% did not answer the question:



Exh. 4: Is specific training offered for individual target areas?

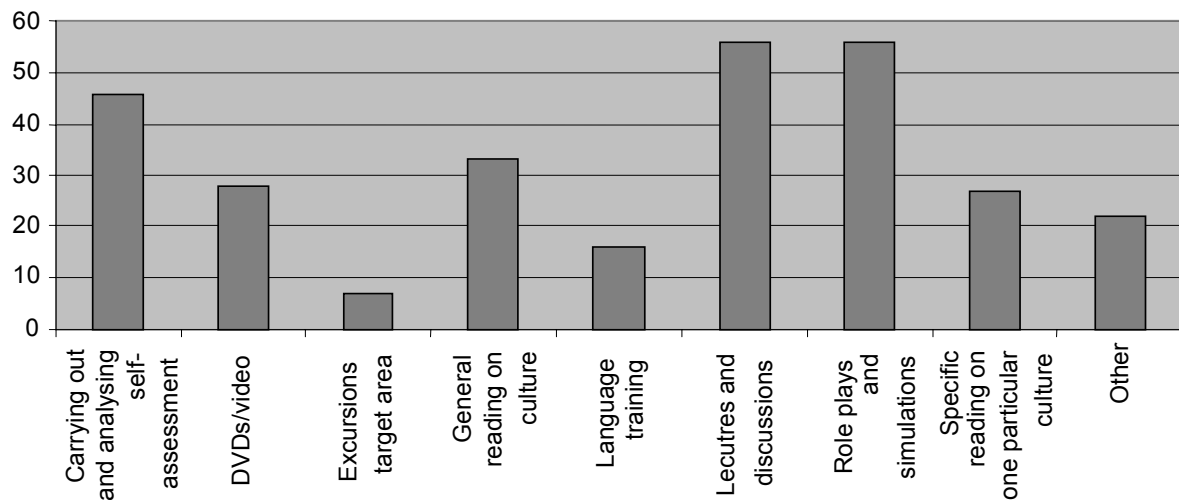
This shows that the majority of training is culture-specific. In general, this is true for Germany as well as for Great Britain. However, German organisations and associations form an exception. The following table illustrates the different percentages between the series:

	Ser. No. A	Ser. No. B	Ser. No. C	Ser. No. D
Yes	6%	82%	50%	67%
No	94%	12%	17%	33%
No answer	0%	6%	33%	0%

Exh. 5: Is specific training offered for individual target areas? – Responses of Individual Series

Furthermore, culture-general and culture-specific training can each be subdivided in cognitive and experiential training. That is why the questionnaire also investigated the methods of

training. Exhibition 6 illustrates how often each method was named (multiple answers were possible):



Exh. 6: Methods of Training

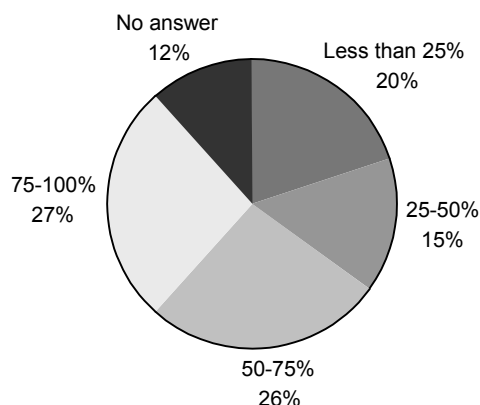
The results illustrated in exhibition 6 are more or less the same for all four series. So, the two methods most often (as well as equally often) used are lectures and discussions as well as role plays and simulations. The former one is a method of cognitive training and the latter one is a method of experiential training. Therefore, it is hard to say whether cognitive or experiential training is more common or if both forms are mixed together. Interestingly, offered reading material is more often general reading on culture than specific reading on one particular culture. Excursions to the target area (in case the training is not completely carried out there) are the least often used. However, this might only be so because not every training is culture-specific, which is a prerequisite for such excursions.

Summarising, it can be said that the first research question of the primary research has been partly answered: Culture-specific training is more common than culture-general training in Great Britain as well as in Germany. Nevertheless, whether cognitive or experiential training is more frequent is hard to tell. Nonetheless, it can be said that the existing training has several weaknesses. These will be contrasted with the strengths before examining neglected areas of intercultural training.

While the training skills of 78% of the British trainers are updated, only 57% of the German trainers' training skills are. This shows that, especially in Germany, there still is a large potential to improve the trainer's qualifications. A frequent

update is essential in a rapidly changing world that is constantly growing closer together.

A positive aspect of offered training in Germany and Great Britain is that in both countries the majority of all intercultural training is training specific target groups separately (GB: 67%, Germany: 88%). This helps to satisfy the different needs of different target groups as well as to use those methods of training that are most efficient for each group. After all, 76% of all subjects of study answered the question whether the method of training depends on the target group positively. As mentioned earlier, the majority of all training is culture-specific. This form of training is more useful for those trainees who actually travel or move to the target area. As exhibition 7 shows 53% of those who completed the questionnaire said that between 50 and 100% of all trainees do so. Therefore, it can be stated that it is positive that the majority of all training is culture-specific. For those trainees who do not travel to a specific target area and who do not have contact with people from one specific culture at home either, culture-general training is, of course, more useful.

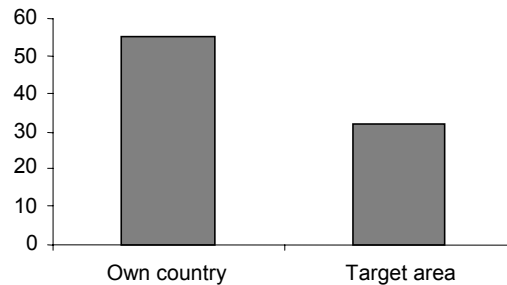


Exh. 7: How many percent of the trainees travel or move to the target area after the training has been finished?⁹

The fact that the majority of all training is held in the own country and not in the target area can be seen as weakness of existing intercultural training. In addition, the majority of all trainers has its origin in the own country and not in the target area which is another negative aspect. Of course, it is important to notice that 37% of the offered British and German training are culture-general which cannot be carried out in and cannot have trainers from the target area. Nevertheless, the majority of all training is culture-specific and therefore, the number of training held in the target area and the number of trainers originating in the target area should also

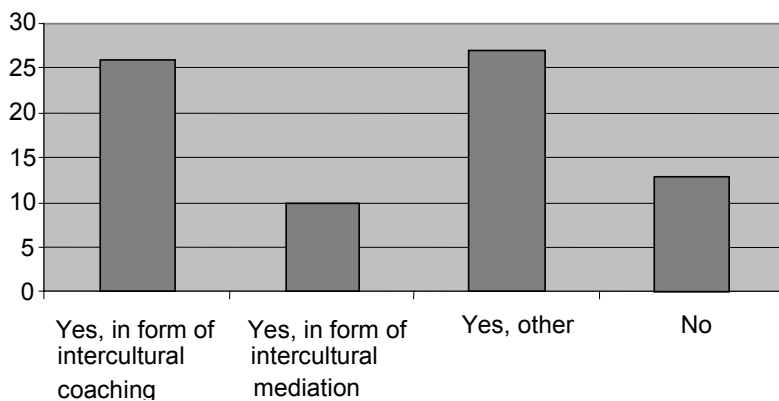
be the majority. The following charts illustrate how often the two possible answers to the two questions were ticked:

Exh. 8: Where is the training held?



Exh. 9: Country of origin of the trainer

It can be assessed positively that the majority of all training offers continuing support for the trainee after the training has finished, for example in form of intercultural coaching or mediation. These are both forms of training on the job which are, in general, more efficient than training off the job. The following chart illustrates how often each answer was named:



Exh. 10: Is there continuing support for the trainee after the training has ended?

4.3. Neglected Areas of Intercultural Training

In general, it can be said that a lot of trainers would like to see more training on the job such as intercultural coaching and mediation as well as in-house training and that some of them think that existing training is too theoretical. In addition, some trainers draw attention to the fact that culture-specific training can enforce prejudices. In more detail it can be stated that several people of those who completed the questionnaire said that personal training is often regarded as too expensive and too time consuming and therefore, often neglected by existing training. However, all of them agreed that it is very important to take the different personalities of

individual trainees as well as their reasons for taking part in the training into account. Furthermore, some said that more training time should be used for self-assessments as well as for the reflection of one's own culture. These are prerequisites for a training to be successful. In addition, some of those who filled in the questionnaire think that more time should be spent on how to deal with the psychological stress faced by those who are dispatched to another country. The reason why only little time is spent on this is that companies only want their employees to function and that they do not care enough about their psychological state of health. Therefore, it is also important to have an extra training for spouses of business people who are dispatched to another country. Their ability to cope with the stress of living in another culture has a great impact on the wellbeing of the dispatched person itself. Furthermore, it was said that more training should be carried out for people working in administration offices, but also for pupils and for teachers.

Interestingly, one person remarked that the trainees often expect to receive a checklist consisting of dos and taboos which are supposed to help to interact with members of another culture successfully. This person then claimed that if these checklists are not given, the client is not satisfied. Therefore, intercultural training often provides such lists, although the trainers know that they are inefficient and that they are enforcing narrow-mindedness. Other subjects of study admitted that existing training often lacks the ability to train to learn how to learn in intercultural contact situations. Moreover, in the opinion of several subjects of study, the trainers should more often be trained themselves. In Germany, it is said that they should also have more experience of life as well as more experience of living in different cultures. This is probably due to the fact that the majority of German trainers is under the age of 30. Another problem mentioned by a German trainer is that there is no institution certifying intercultural trainers. Therefore, everybody can call him- or herself intercultural trainer. So, there are no standards which a trainer has to fulfil in order to work as one. This can affect the quality of intercultural training.

4.4. Future Development of Intercultural Training

In general, it can be said that the trainers think that intercultural training is gaining in importance and that the market for such training will grow. However, one British person stated that a growth in Great Britain is unlikely. This might be due to the fact that the field of intercultural training is older in Great Britain than it is in Germany. The fact that the field is still very young in Germany is also supported by a statement of a German trainer who said that the public does not know ex-

actly what the term intercultural training stands for. As soon as the market has developed certain standards the term will have a more distinct definition.

Concerning the type of future trainees it can be summarised that the subjects of study are divided into two different groups: one group thinks that the participating groups will become more heterogeneous since companies, for example, are not willing to invest a lot of money in getting their employees trained intercultural. This results in a shortage of money which then leads to a situation where different target groups can no longer be trained separately. Another group believes that the participating groups of intercultural training will become more homogeneous. The first group thinks that the participating groups will become more diverse and that the training therefore, will become more target group specific. Moreover, they believe that training will also be more specific in content as well as more target area specific. In addition, they expect a trade-off: heterogeneous group vs. individual care of participants. The second group thinks that culture-general training will become more important. Some of them even say that intercultural training will increasingly be integrated in professional seminars. However, both groups agree that the number of participants who do not travel or move to the target area after the training has been finished will increase. They say that this is due, for example, to the fact that it is possible to have meetings and conferences via the Internet. Furthermore, it is said that more young people will participate in intercultural training than so far. On the other hand, it is believed that in the future, participating trainees will have more previous knowledge and experience than trainees have at the moment. They think that this is due to the fact that in the future intercultural training will be part of school programs and to the fact that the people who live for a certain time in a foreign culture are getting younger and younger. The trainee's greater experience is then responsible for the growing importance to train specific skills rather than to make the trainees aware of cultural differences, for instance, which is another assumption of the subject of studies. Moreover, those who said that intercultural training is too theoretical think that it will become more experiential.

4.5. Critical Remarks on the Primary Research

After having analysed the results of the questionnaire two potential improvements were recognised. The first one refers to questions 12 and 13. The results showed that the subjects of study answered inconsistently. If the questions would have been put the other way around and if question 13 would then have been only asked to be completed if the answer to question 12 was positive, the meaning of the questions as

well as their results might have been clearer. The second potential improvement can be found in question 18. The very low response ratio to this question shows that those who completed the questionnaire often did not understand the meaning of the question. Therefore, it should have been expressed in a clearer way. However, the mentioned factors did not influence the evaluation of the research.

5. Conclusion

5.1. Summary of Main Findings

Firstly, four types of intercultural training (a) cognitive culture-general, b) experiential culture-general, c) cognitive culture-specific and d) experiential culture-specific) were identified. Secondly, the primary research carried out in Germany and Great Britain with the help of questionnaires, has shown that culture-specific training is the one most common in practice. However, it was not possible to ascertain whether cognitive or experiential training is more frequent. Therefore, the first research question of the primary research could only be partly answered. Furthermore, the collected data was used to determine neglected areas of intercultural training as well as to assess its future development. The main neglected area is personal training. Furthermore, a lot of trainers would like to see more training on the job, for example in the form of intercultural coaching and mediation, after the training off the job has ended. The future development is assessed as positive: intercultural training will gain in importance and the market for such training will grow. So, the second research question of the primary research has successfully been answered.

5.2. Limitations of the Study and Potential Future Research Topics

Interesting information to find out would be if intercultural training in general has any limitations itself. Is intercultural training, for example, able to prepare its participants in such a way that they are able to adjust to a new culture without experiencing (or at least only in a subsided form) culture shock during the first weeks they spend in a foreign culture? Or is this only possible after the different stages of culture shock have been lived through? Can intercultural training really do what experience can do; can such training replace experience? This means are there not only neglected areas of intercultural training, but are there factors of intercultural contact that cannot be trained within such training? Nevertheless, to answer these questions was not the aim of this

study. Still, it would be interesting to find out if experience is the biggest competitor of intercultural training (Brinkmann and van der Zee 1999). However, this would require different types of methodology as well as a more detailed research.

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Appendix

Appendix 1: English Questionnaire

QUESTIONNAIRE	Serial No. _____
CONFIDENTIALITY ASSURED	

PART ONE Personal Information

(Please check the relevant box(es) and/or complete the respective fields)

1 Sex: ☐ Male ☐ Female

2 Age: ☐ Under 20 ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ Over 60

3 Present occupation:

4 Practised since:

5 Working for a: ☐ Company ☐ Organisation/association ☐ Other:

**PART TWO Intercultural Training Offered by Your Company/
Organisation/Association**

(Please check the relevant box(es) and/or complete the respective fields)

6 If training is offered, briefly describe how the trainers are themselves trained:

7 Are the trainers training skills updated? ☐ Yes ☐ No

8 How would you define intercultural competence?

9 What are the aims of your training?

10 For which target groups is intercultural training offered? (Multiple answers possible)

<input type="checkbox"/> Ambassadors/Diplomats	<input type="checkbox"/> Private people
<input type="checkbox"/> Business people	<input type="checkbox"/> Students
<input type="checkbox"/> Homecomers	<input type="checkbox"/> Tourists
<input type="checkbox"/> Spouse of business people dispatched to another country	<input type="checkbox"/> Interns
	<input type="checkbox"/> Others:

11 Are specific target groups trained separately? ☐ Yes ☐ No

12 For which target areas is the training offered? (Multiple answers possible)

<input type="checkbox"/> Africa	<input type="checkbox"/> North America
<input type="checkbox"/> Asia	<input type="checkbox"/> South America
<input type="checkbox"/> Australia	<input type="checkbox"/> Specific countries/regions:
<input type="checkbox"/> Europe	

13 Is specific training offered for individual target areas? ☐ Yes ☐ No

14 Where is the training held? ☐ Own country ☐ Target area

QUESTIONNAIRE
CONFIDENTIALITY ASSURED

Serial No. _____

15 Country of origin of the trainer: ☐ Own country ☐ Target area

16 Method of teaching: (multiple answers possible)

- ☐ Carrying out and analysing self-assessments
- ☐ DVDs/videos
- ☐ Excursions to the target area (if training not completely carried out there)
- ☐ General reading on culture
- ☐ Language training
- ☐ Lectures and discussions
- ☐ Role plays and simulations
- ☐ Specific reading on one particular culture
- ☐ Other:

17 Does the method of teaching depend on the target group (if specific target groups are trained separately)? ☐ Yes ☐ No

18 Which possible strategies of problem solving for problems faced by people in a foreign country are discussed during the training? (Multiple answers possible)

- ☐ Those judged positively (high level of success) such as:
- ☐ Those judged negatively (low level of success) such as:

19 Average duration of training:

20 How many percent of the trainees travel or move to the target area after the training has been finished? ☐ Less than 25% ☐ 25-50% ☐ 50-75% ☐ 75-100%

21 Is there continuing support for the trainee after the training has ended?

- ☐ Yes, in the form of intercultural coaching
- ☐ Yes, in the form of intercultural mediation
- ☐ Yes, other:
- ☐ No

22 How do you assess the future development of intercultural training regarding, for example, the type of trainees involved?

23 Do you see any neglected areas of intercultural training in general and if so, where? How will these neglected areas influence the future development of such training?

Thank you very much for your time.

Appendix 2: German Questionnaire

FRAGEBOGEN

VERTRAULICHKEIT GARANTIERT

Seriennr. _____

TEIL EINS **Angaben zur Person**

(Bitte kreuzen Sie das jeweils Zutreffende an bzw. füllen Sie bitte die entsprechenden Felder aus)

1 Geschlecht: ☐ männlich ☐ weiblich

2 Alter: ☐ bis 20 ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ über 60

3 Derzeitige berufliche Tätigkeit:

4 Ausgeübt seit:

5 Tätig für: ☐ ein Unternehmen ☐ eine Organisation/einen Verein ☐ sonstige:

TEIL ZWEI **Interkulturelle Trainings ihres Unternehmens/
Ihrer Organisation/ ihres Vereins**

(Bitte kreuzen Sie das jeweils Zutreffende an bzw. füllen Sie bitte die entsprechenden Felder aus)

6 Falls Training für die Trainer angeboten wird, beschreiben Sie bitte kurz, wie dieses aussieht:

7 Werden die Trainer regelmäßig weitergebildet? ☐ ja ☐ nein

8 Wie würden Sie interkulturelle Kompetenz definieren?

9 Was sind die Ziele Ihrer Trainings?

10 Für welche Zielgruppen werden interkulturelle Trainings angeboten? (Mehrfachantworten möglich)

<input type="checkbox"/> Botschafter/Diplomaten <input type="checkbox"/> Geschäftsleute <input type="checkbox"/> Heimkehrer <input type="checkbox"/> Ehepartner von ins Ausland entsendeter Geschäftsleute	<input type="checkbox"/> Privatpersonen <input type="checkbox"/> Studenten <input type="checkbox"/> Touristen <input type="checkbox"/> Praktikanten <input type="checkbox"/> Sonstige:
---	--

11 Werden die Trainings zielgruppenspezifisch angeboten? ☐ ja ☐ nein

12 Für welche Zielgebiete werden die Trainings angeboten? (Mehrfachantworten möglich)

<input type="checkbox"/> Afrika <input type="checkbox"/> Asien <input type="checkbox"/> Australien <input type="checkbox"/> Europa	<input type="checkbox"/> Nordamerika <input type="checkbox"/> Südamerika <input type="checkbox"/> länder-/regionenspezifisch:
---	---

13 Werden die Trainings zielgebietspezifisch angeboten? ☐ ja ☐ nein

1

FRAGEBOGEN

Seriennr. _____

VERTRAULICHKEIT GARANTIERT

14 Wo werden die Trainings durchgeführt? ☐ eigenes Land ☐ Zielgebiet

15 Herkunft der Trainer: ☐ eigenes Land ☐ Zielgebiet

16 Art des Lehrens: (Mehrfachantworten möglich)

- ☐ Durchführung und Auswertung von Selbsteinschätzungen
- ☐ DVDs/Videokassetten
- ☐ Exkursionen ins Zielgebiet (falls Training nicht komplett dort durchgeführt)
- ☐ Generelle Lektüre zu Kultur
- ☐ Sprachtraining
- ☐ Vorträge und Diskussionen
- ☐ Rollenspiele und Simulationen
- ☐ Spezielle Lektüre zu einer Kultur
- ☐ Sonstige:

17 Ist die Art des Lehrens abhängig von der Zielgruppe (falls das Training für einzelne Zielgruppen angeboten wird)? ☐ ja ☐ nein

18 Welche möglichen Problemlösungsstrategien für Probleme, die Personen im Ausland zu bewältigen haben, werden im Training thematisiert? (Mehrfachantworten möglich)

- ☐ positiv zu bewertende (hoher Erfolgsfaktor), zum Beispiel:
- ☐ negativ zu bewertende (geringer Erfolgsfaktor), zum Beispiel:

19 Durchschnittliche Dauer eines Trainings?

20 Wieviel Prozent der Teilnehmer reisen oder ziehen nach Beendigung des Trainings ins Zielgebiet? ☐ weniger als 25% ☐ 25-50% ☐ 50-75% ☐ 75-100%

21 Gibt es eine weiterführende Betreuung der Teilnehmer nach Beendigung des Trainings?

- ☐ ja, in Form von interkulturellem Coaching
- ☐ ja, in Form von interkulturellem Mediation
- ☐ ja, und zwar in Form von:
- ☐ nein

22 Wie schätzen Sie die zukünftige Entwicklung interkultureller Trainings zum Beispiel hinsichtlich der Struktur der Teilnehmer ein?

23 Sehen Sie vernachlässigte Gebiete innerhalb interkultureller Trainings allgemein und wenn ja, wo? Welchen Einfluss werden diese auf die zukünftige Entwicklung der Trainings ausüben?

Vielen Dank, dass Sie sich die Zeit genommen und mich unterstützt haben.

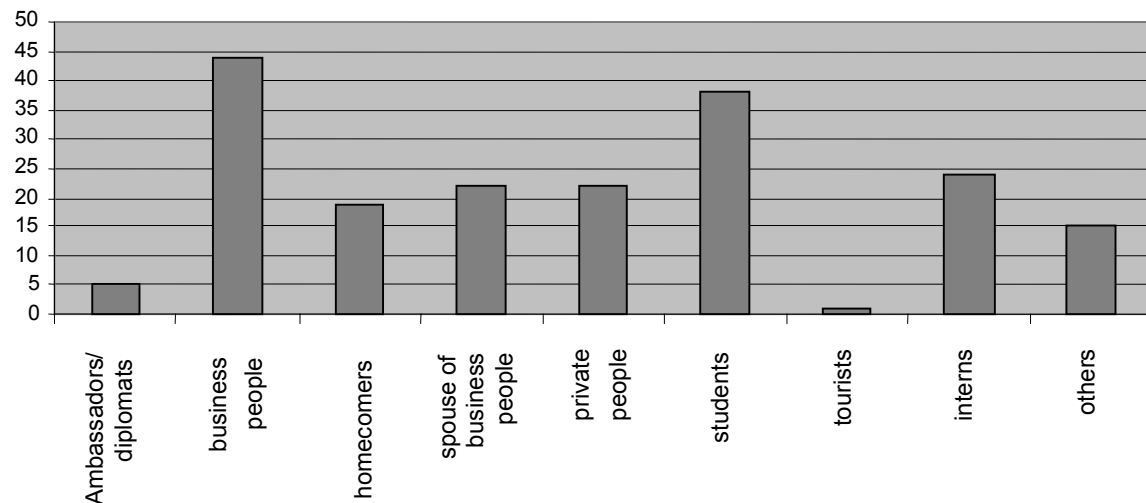
Appendix 3: Analysis of Question No. 8

A large number of those who completed the questionnaire agree that intercultural competence comprises several part-competences. Most of them said that it includes knowledge about other cultures as well as cultural awareness and the ability to make use of both. A lot of the subjects of study also said that intercultural competence stands for the ability to understand and to accept cultural differences as well as for the ability to interact, communicate and negotiate with people from other cultures effectively and successfully. This requires not only respect, tolerance, openness and flexibility, but also self-control, self-reflection and willingness to learn. Others said that people with intercultural competence have powers of observation. They are supposed to observe rather than to judge thoughtlessly. In order to be able to make out other point of views and ways of perception, which was said to be part of intercultural competence, it is necessary to be sensitive and to go beyond one's own thinking and acting. However, intercultural competence also means to find a way between adaptation and authenticity. Therefore, it is necessary not to lose sight of one's own objectives and to be clear-eyed while, for example, getting a job done. Intercultural competence was also defined by several subjects of study as the ability to live in another culture satisfied and successfully. This requires the realization that no culture is better than another one, but only different. Some trainers included in their definition that intercultural competence requires various stays abroad. This would mean that participants of intercultural training cannot attain intercultural competence, but that they need experience of living in other cultures as well. At this point, the question whether experience is a magnificent competitor for intercultural training could be asked again.

Appendix 4: Analysis of Question No. 9

Most of the subjects of study answered that the goal of their training is to achieve intercultural competence within their trainees. The second most often given answer was to make the trainees sensitive for cultural differences. The prerequisite for this is to be aware of cultural diversity and to be self-aware as well. To achieve these two within the participants is another goal mentioned by several trainers. Some added the aim to make the trainees appreciate cultural diversity. Others named the goal to provide culture-general, but also culture-specific knowledge. A more general answer was to develop skills to be more successful in intercultural contact situations and to develop flexible approaches in order to prevent or to cope with conflicts. Another aim mentioned several times is to prepare the participants for their stay abroad¹⁰ and to prevent culture shock. Some also referred to the aim to reintegrate expatriates. Answers given only once or twice include: to help human resource departments in selecting those employees who are most suitable for being dispatched to another country, to optimise the cooperation of international teams, to exchange experiences, to point out the cultural influence on human behaviour, to draw attention to the fact that an interpretation of a situation other than one's own is as much justified as one's own interpretation and to achieve a change of perspective.

Appendix 5: Analysis of Question No. 10



Exh. 11: For which target groups is intercultural training offered?

The target group most often named is business people. This might be due to the fact that they do not have to pay for the training themselves, but are sent by their companies or organisations/associations who also cover the training's expenses. Therefore, a lot of training seems to be specified for this target group. The second most often mentioned target group is students. Some study programmes include studies abroad and therefore, they also include intercultural training. Furthermore, a lot of students have recognised that the increasingly international economy requires intercultural skills. Therefore, a large number of students decides to take part in intercultural training. Maybe some universities even offer such training themselves. The one target groups that are least often mentioned are ambassadors/diplomats and tourists. The former ones do not necessarily need intercultural training since this is part of their education. Although, increasing numbers of tourists want to gain intercultural knowledge as part of their holiday, they do not see the necessity to take part in intercultural training since a lot of them think that the information provided by guide books and travel agencies is enough. Some of the subjects of study also named members of NGOs within the category 'Others'.

Appendix 6: Analysis of Question No. 19

The answers to this question are different in that some trainers gave a total of hours (especially the trainers of organizations/associations did that) while others named the number of days. The latter one makes it difficult to determine how much time is actually spent in training. However, it can be said that most common are trainings that take up two days. This lets assume that the majority of all training takes place during weekends. There was only one trainer who said that the training lasts 5 days and one who said that it takes up between 6 to 9 days. The rest varies between 1 to 3 days. Information given in hours varies between 12 and 20 hours. This also lets assume that these training take up between 2 to 3 days which on the other hand equals one weekend. Only one subject of study said that the duration of the training depends on the customers preferences.

¹ Intercultural training is often also called intercultural communication training or cross-cultural training.

² Cognitive training is sometimes also referred to as didactic training; see for example Cushner and Brislin (1997).

³ For more information on critical incidents see Brislin and Yoshida (1994).

⁴ For more information on the different stages of culture shock see Bolten (2003).

⁵ This info letter examines the advantages and disadvantages of role plays very well and is therefore, worth reading in full length.

⁶ Further methods of training can be found in Bolten (2003).

⁷ For a brief introduction to intercultural coaching see Bolten (2003) or Clement and Clement (2002).

⁸ The English as well as the German questionnaire can both be found in the appendix (appendices 1 and 2).

⁹ The fact that 35% of the subjects of study replied that less than 50% of all trainees travel or move to the target area is influenced by the fact that some training is carried out in the target area.

¹⁰ Provided that the trainees do travel or move to the target area.